A U M

Because the sun appears to be swallowed by the darkness of eclipse, they say it is swallowed, misled, not knowing the truth.

So, though the knower of the Eternal be freed from the body and all bonds, those who are deluded see him as possessing a body, because they see the semblance of a body.

—CREST JEWEL OF WISDOM.

THEOSOPHY

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STRIVING FOR PERFECTION

MANY men strive for perfection, yet among those so striving, exceedingly few do so with certainty of knowledge that their ideal corresponds to reality. The result is a multiplicity of ideals, more or less in conflict, and more or less realized, according to the perceptions and the strength of character of their protagonists.

The social structure of any civilization is an objective record of the ideals of the people of which it is composed. Literature, the arts and sciences, are cultural aspects of national and race ideals—in the words of a writer of the last century, a "confession of social life." Thus any culture, any civilization, is at once an exposition and a critique of the ideas and ideals held in common.

True of the mass, true of the man; the individual may learn from the conflicts raging in his own nature that his ideals are but partial representations of the truth which he is seeking. But to have realized this is only a single step, and a negative one. Most men, having gained some faint perception that false ideals are the cause of all their difficulties, inner and outer, shrink from the stern necessities of a further advance. Disciplined renunciation of cherished prejudices and a *systematic* pursuit of right knowledge are extremely painful measures to the personal man, who invents all manner of apology and excuse, who *rationalizes* in order to escape what the better nature knows to be the rational, the spiritual.

"All men desire peace," said Thomas à Kempis, "but few men desire those things that make for peace." So with knowledge and perfection. That is why Theosophists study philosophy: to learn the value of that which in the beginning is as poison, but which becomes, in the light of a purified understanding, the very water of life.

GREAT THEOSOPHISTS

Louis Claude De Saint-Martin

THE little town of Amboise in Touraine is redolent with memories. There, in the fourth century, Saint Martin, patron of Tours, overthrew an ancient pyramidal temple and established Christianity in that part of France. There too Clovis and Alaric held their famous meeting in 496. The Chateau on the hill has housed many notables—Louis XI, Charles VIII, Francis I and the lovely Marguerite de Valois, Catherine de Medici and Mary Stuart. A short distance from the Chateau is the Gothic edifice where Leonardo da Vinci died.

Louis Claude de Saint-Martin, the "unknown philosopher" of the eighteenth century, was born in Amboise on January 18, 1743. (It is interesting that when the boy was fifteen years old the Count de St. Germain was living in the Chateau of Chambord, only a few miles away.) Out of respect for the wish of his father, who expected him to enter the legal profession, the young Saint-Martin studied law for a while. But after practicing for six months he found himself unable to distinguish between the rights of the plaintiff and the defendant, and asked his father's permission to enter the army, not that he was fond of fighting, but that he might have more time to study philosophy. His father appealed to the Duc de Choiseul, Prime Minister of France, who gave the young man a lieutenancy in the Régiment de Foix, then in garrison in Bordeaux. It was there that he met Martinez Paschalis and became a member of his school.

Paschalis was a Portuguese gentleman who had travelled extensively in the East and was known as a Kabalist and Rosicrucian Initiate. Particularly interested in Masonry, he founded a Masonic Order in Paris. Arriving in Bordeaux in 1767, he established a School of Occultism where theosophical principles were taught and a high code of ethics was maintained. The psychic side of Occultism, however, was emphasized in this school, and the majority of the pupils were concerned with the development of occult powers. Paschalis left Bordeaux in 1773 and Saint-Martin assumed charge of his school. In the following year Saint-Martin went to Lyons, where he established a semi-occult Masonic rite known as the "Rectified Rite of Saint-Martin," through which he endeavored to

restore to Masonry its primeval character of Eastern Occultism. From this attempt was born an organization known as the Martinists, composed mainly of Paschalis' pupils. Like their former teacher, the Martinists were chiefly interested in "powers." Although Saint-Martin was fully aware of the elemental forces in nature and the occult powers in man, he told the Martinists that "*moral* development is the true basis of Occultism," warning them that occult powers without an underlying moral background are dangerous weapons. Writing to a friend a few years later he said:

> I will not conceal from you that formerly I walked in this external way. Nevertheless I at all times felt so strong an inclination to the intimate secret way, that the external way never further seduced me, even in my youth; for at the age of 23 I had been initiated in all these things.

In 1775 Saint-Martin published his first book, *Des Erreurs et de la Vérité, par un Philosophe Inconnu.* The Masons in France and Germany hailed it as a treasure of Masonic science. J. G. Findel declares that Saint-Martin gave "the key to all the allegories and mystical fables of the ancients, the source of all religions and political institutions, and a model of the laws which should regulate the universe as well as single persons, and without which no real science could exist." Although the book was immediately attacked by Voltaire and his party, it drew to Saint-Martin many new friends and supporters, who hailed him as the coming apostle of spiritual truth.

After travelling in Italy for three years, Saint-Martin settled in Versailles in 1778, the year that Dr. Mesmer arrived in Paris. In 1782, when Mesmer was the rage of Paris and Cagliostro was busy establishing his Egyptian Rite in Bordeaux and Lyons, Saint-Martin published his second book, in which he traced the correspondences between man and nature, painted a glowing picture of man's divinity, and showed that the whole purpose of the evolutionary scheme is to bring man to a realization of his god-like nature. In 1784 the Philalethians (a branch of the *Loge des Amis Réunis*) invited both Saint-Martin and Cagliostro to membership. Saint-Martin refused because of their interest in psychic phenomena. Cagliostro accepted, hoping to purify the society through his own knowledge. Although the organization of the Philalethians offered no common meeting ground for the Theosophical representatives of the eighteenth century, four of them were members of the *Fratres Lucis* or "Brothers of Light," and with the fifth, Thomas Paine, all were Masons. In 1782 Saint-Martin, St. Germain, Mesmer and Caglios-

tro met at the great Masonic convention in Wilhelmsbad. In 1785 they met again at the Paris convention.

Immediately afterward Saint-Martin departed for England to meet Jane Lead, in whose mystical writings he had become interested. In London he associated with a colony of Russians who were members of Cagliostro's "Northern School." After a short trip to Rome with Prince Galatzin, Saint-Martin went to Strasbourg, where Cagliostro had become famous as a magnetic healer a few years before. There he studied the writings of Swedenborg and wrote his *Nouvel Homme* in collaboration with Swedenborg's nephew. This was followed by his *Ecce Homo,* in which he warned the world against the dangers of spiritualism. In Strasbourg he also became acquainted with the writings of Jacob Boehme, and from that time spoke of himself as a humble disciple of the great German mystic.

At the beginning of the French Revolution Saint-Martin was living as an honored guest in the *hôtel* of the Duchesse de Bourbon, who was herself a Mason, the Grand Mistress of the Adoptive Rite in France. In letters written to the Baron von Liebistorf during that period Saint-Martin frequently refers to the battles which took place in the very street in which he lived, even to the execution of Marie Antoinette. Although Saint-Martin took no active part in the uprising other than serving in the *Garde Nationale* and becoming one of the guards of the unhappy little Dauphin, it was the sacred Ternary of the Martinists—Liberty, Equality, Fraternity—which was adopted as the special motto of the Revolution.

In 1794 Saint-Martin was banished from Paris with the other aristocrats and returned to his native city of Amboise. Shortly afterward he returned to Paris as the Amboise representative to the newly formed *Ecole Normale.* He welcomed this appointment as an opportunity to work for educational reform, and installed himself in the *Maison de la Fraternité* in the Rue de Tournon. But his hopes were soon dashed to pieces against the impenetrable materialism of the Encyclopaedists. He then turned his attention to the subject of Numbers. "Numbers," he said, "are the only sensible expression of the different properties of beings, which all proceed from the one and only essence." He declared that the number *seven* is the ruling number of the manifested universe, and that "it is by multiplying this number that we find its fruits." One of his last statements was an expression of regret that he had to die leaving the mystery of Numbers still unsolved.

When Saint-Martin was fifty-five years old, one of his books was condemned by the Inquisition. Realizing that his incarnation was drawing to a close, he determined to give mankind—for which he had labored from his early youth—a final summary of those fundamental principles which he considered the true basis of philosophy. It was just one year before his death, in 1802, that he published his last work, *Le Ministère de l'Homme-Esprit.* This book is the final cry of a noble soul who lived with but one thought—to benefit mankind. "A zeal for the repose of the whole human family masters and consumes me," he confessed in the introduction. "I can neither evade nor resist it. It torments me continually."

"How can I make men listen to me?" he sighed.

> Principles are all I have to offer them. I would animate them with a glorious desire to renew their alliance with Universal Unity. But they are in arms against that Unity, and seem as if they wished to efface its very existence!

Saint-Martin predicted that the time was not far off when the people of Europe would eagerly search for things they had formerly treated with contempt. "The literary wealth of Asia will come to their aid," he prophesied. "When they see the treasures which Indian literature begins to open, when they have studied the *Mahabharata* and the *Vedas,* they will be struck with the similarity between the thought of the East and the West." His prophecy had already come true, for in 1785 Wilkins published the first English translation of the *Bhagavad Gita,* and scholars were pondering over the soul-inspiring dialogue between Krishna and Arjuna. But Saint-Martin warned his readers that not even the "theosophic wealth of India" would give them the peace they were seeking, since "the radical development of our intimate essence *alone* can lead us to active spirituality."

Saint-Martin's philosophy was founded upon the time-honored propositions of the ancient Wisdom-Religion. "How could any order of things subsist if there were not a Substance of Life disseminated everywhere?" he inquired. There *must* be a living Essence behind the manifested universe, a Life-Substance which is the ground-work of existence, One Actuality which every man perceives as *himself.*

The manifested universe, he affirmed, rests upon two fundamental bases which express themselves as light and darkness, cause and effect, and "we can follow this principle through the whole chain of beings." Observing the action of this law on the moral plane, he declared that "there must be a perfect analogy between

the punishment and the fault, for the punishment and the crime must be founded the one upon the other."

He warned his readers not to regard their sufferings as misfortunes, but as blessings. "If we confess that nothing can happen to us but what are our dues, we will find that, instead of complaining, we ought to be thankful." He advised men to observe carefully the nature of their own particular form of suffering, as containing the clue to the original offence. "The next step must be to walk backward along the line of the offence, to arrive at the principle." Man's first duty, Saint-Martin affirmed, is to *cease complaining*. His second duty is to go straight ahead, without turning to the left or the right, as "this alone will bring us back to that life from which the offence, or lapse, separated us."

Although the doctrine of Karma runs like a golden thread throughout this book, the word "reincarnation" does not appear. Saint-Martin, however, was acquainted with the doctrine, as it was taught in Cagliostro's "Northern School" and commonly accepted by the occult students in Versailles. Furthermore his letters to the Baron von Liebistorf show that he accepted it as a fundamental truth.

The one thought around which the life of Saint-Martin revolved was *Man*: compassion for his suffering, faith in his ultimate destiny, and a burning desire to lead his fellows back to their spiritual source and restore the peace which they had forfeited. He cautioned his readers to *look within themselves* in their search for God, for "man is the only true witness and positive sign by which the Supreme Universal Source may be known." Man should sound the depths of his *own* being, and affirm the sublimity of his *own* Essence, if he would demonstrate the Divine Essence, "for there is nothing else in the world that can do it, directly."

Why does man suffer? Because he has identified himself with the external universe. "If man would only for a moment take a more correct view of the matter, he would recognize the dignity of his being and his superiority over the external order." The lower kingdoms express the laws of nature. The animal can *use* those laws. "But the Spirit-Man has at once the effect, the use and the free direction of those laws." The lower Mysteries deal with the laws of the physical universe, but the higher Mysteries are concerned with man's *real* being and its relation to its Divine Principle. The final intent of the higher Mysteries is to arouse Compassion and show man his responsibility to the lower kingdoms.

Saint-Martin was a devotee of the Heart-Doctrine. He pictured the universe as lying upon a bed of anguish, all due to man's inhumanity. He visioned the earth as a suffering beast, imploring man for a balm to heal its wounds. "The universe would not have passed its days in agony if *you* had yourself remained in that throne of glory in which you were originally seated!" "Come, then," he implored, "and ask its forgiveness, for *you* are the cause of its pain. Inject quickly the elixir of life into all its channels, for it is for *you* to bring it to life again!"

Man, therefore, has a threefold task. First he must regenerate himself; next he must regenerate nature, which he has polluted; finally he must rise and become a steward of eternal riches. Man's self-regeneration begins by undergoing pain. If we lose an arm or a leg by amputation, we still feel pain in the member lost. The first evidence of our spiritual regeneration is to feel pain in the spiritual members we have lost. This requires the cultivation of the spiritual will. "Beware of departing, even for an instant, from the radical central fire on which you rest. Remain constantly in this central spiritual fire as an infant remains in its mother's womb."

When man begins to regenerate himself, he becomes aware of his great responsibility to the rest of nature. "Man cannot produce a thought, a word, an act, which is not imprinted on the eternal mirror on which everything is engraved, and from which nothing is ever effaced."

Every physical action has its everlasting moral effect, being transmitted upward through the intermediary sheaths to the Soul itself. What a power, therefore, resides in speech! By indulging in harmful or unnecessary speech, we fritter away our soul forces. But on the other hand, as Mr. Judge says, "Meditation on tone, as expressed in the Sanscrit word OM, will lead us to a knowledge of the Secret Doctrine." Saint-Martin says the same:

> When we penetrate to the very ground of our being, we find that we can unite ourselves by our word with the ineffable source of truth; but that we can also, by its criminal use, unite ourselves with the awful abyss of lies and darkness.

Then, in a few simple rules, Saint-Martin lays down the essential laws of speech. We should regard human intelligence so highly that nothing unworthy should be presented to it. We should approach our listeners as certain high personages in the East are approached —by offering them an intellectual gift through our words. We should strive to add to the light and virtue of those with whom we converse. We should make our conversation center around spiritual truths, and should distribute our words with moderation and dis-

crimination. Above all we should remember that "speech, or the *Word,* is the light of infinity, which should constantly increase."

The control of speech is one of the prime requisites of the spiritual life. As our speech becomes deliberate, instigated and controlled by the God within, an inner alchemy is worked whereby passion is transmuted into compassion, lust into love, antipathy into sympathy. Saint-Martin gives us a simple standard of life which, if faithfully followed, will bring about our regeneration and restore to us the *human* dignity we have lost.

> Not a desire, but in obedience.
> Not an idea which is not a sacred communication.
> Not a word which is not a sovereign decree.
> Not an act which is not a development and extension of the vivifying power of the *Word.*

"Lose not a moment," he warns us, "in reviving within you all these measures, if you have allowed them to die. Make these powers, each in its class, always advance. For this is the way of Justice!"

THE SCIENCE OF MAGIC

The exercise of *magical power* is the exercise of powers *natural,* but superior to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a *science,* a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits. —H. P. BLAVATSKY.

AT THE TIME OF DEATH

OFFICES for the dead, quite as much as offices for the living, are of utmost importance both to the one who departs earthly existence and to those who survive. Some sort of a ritual obtains among all peoples and ranges all the way from one extreme to another, from degraded and superstitious customs and practices to the loftiest of conception and usage—from the blackest of Black Magic, as illustrated in the "Tibetan Book of the Dead," to that of the ancient Egyptians. Perhaps one should add as to the former that the ritual there called "Tibetan," in the translation by Mr. Evans-Wentz, is actually that of the Dugpas, or so-called "Red Caps," not that of the true Tibetan Order of the "Yellow Caps." Also, it should be noted, with regard to the Egyptian rites, that the "Book of the Dead" refers back to prehistoric times, not to the later degeneracy into which fell both priesthood and people. It is unnecessary to do more than mention incidentally prevalent rites and ceremonies, including "Christian" methods of dealing with death.

What appears to be advisable is to place on record for present students, and others who may be or who may become interested in Theosophical teachings on both life and death, some of the more essential of the duties and considerations implicit in the fact of death. As death draws near, both the living and the dying need the sustaining power of sure knowledge, or of profound conviction, as to these essentials of conduct and of Karma.

Perhaps the first consideration is that implied in the statement in *The Bhagavad-Gita,* Chapter VIII: "Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go." This must mean, among other things, that death is a moment of concentration, where the Ego becomes the Spectator, and the Spectator *only,* of the panorama of the life now ended, down to its most fleeting and trivial impression. No one in our day and with our notions and habits of life, finds "concentration" easy, even under the most favoring conditions. Death, with the uninitiated, is an internal reflux of the Soul, and hence any interruption or disturbance of the paroxysm only prolongs and intensifies the ordeal. One has but to reflect upon the subject to become keenly aware of the cruelty unconsciously and unnecessarily inflicted on the dying by those who indulge their grief at such a time.

Long ago one of the Masters of Wisdom wrote on this matter in a letter quoted from by H. P. Blavatsky in her article entitled "Memory in the Dying," originally published in *Lucifer* for October, 1889, and republished in THEOSOPHY (III, 332). The entire article should be thoughtfully studied, but we may repeat here the quotation itself:

> At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear forever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the EGO lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future.

The force and validity of the Master's statements and injunction can be appreciated on reflecting that death is the exact analogue of birth as observable from this side. In both cases the incoming and departing Ego, when not an Initiate, is at a crisis or culminating point in which it has no power over the environment, internal or external. The attendants can therefore in degree facilitate the incidence of transit by their knowledge, their self-control, their "good offices"—or the reverse; and this, whether from the physiological or the psychological point of view. Both populace and priesthood have long recognized the fact itself, however questionable the means and methods employed by the living because of superstition or theology. Both poles of the human half in the cycle of a single "incarnation" of the Ego, as seen from "the other side," are clearly and most suggestively stated and indicated in *The Key to Theosophy,* pages 162 and 163 (original edition).

Does the conduct of the living affect the next succeeding incarnation of the parting Ego, or only its after-death states? The question would seem to be rationally soluble through consideration of the essential nature of the states *between* death and rebirth—called "Bardo" in the trans-Himalayan esoteric teachings, which are those of Theosophy. Each of the many states or environments composing "Bardo" is an *unmixed* condition, hence devoid of conscious contact with the others. This is the exact antithesis of waking human life, where contrasts and "opposites" are encountered at every instant, "internally, externally, and eternally"—to quote Robert Crosbie's simple but graphic expression. Hence, between births, the Ego is in a condition where his will, his conscience and his reason are alike dormant, because without "whereon to stand" in respect of these three "principles" in the constitution of the waking human being—unless he knows what he is about in these planes; "knows" in the same sense that one "knows his way about" in waking physical existence. Only the Adepts have this knowledge.

Ordinary dreams afford ample analogy both of the Ego's lack of control and lack of "fulcrum." *All* the senses and powers of the waking man are then and there "merged into one"—as the *Upanishads* recite. Briefly: the Soul or Self ceases to be the Trinity of Perceiver, Creator and Creature, and becomes the Seer only, of the Images it has created for itself out of the experiences of its earthly career. What during earthly existence were memories, beliefs, hopes, ideals, aspirations, whether "spiritual" or "material," now *come to life on their own account.* Thus, these "elementals" determine both what is seen and the Soul's reaction to the sights. So, while these states are, from our point of view, "unreal," to the unenlightened Ego they become *his only reality.* Otherwise put: the "disembodied" states of the Soul, whether Kamalokic or Devachanic, are merely effects—the exhaustion of the results of causes set up during the earthly existence now closed. These results might have been and should have been experienced in their entirety while the Ego was in the body. The after-death states therefore represent only "unfinished business" of the life last lived. So do Avitchi and Nirvana for the matter of that, in that they are the exhaustion of causes set up during the Cycle of Egoic Incarnations. At each new Manvantara the Reincarnating Ego re-enters the stream with a "clean slate," just as is the case in each birth into earth-life. In the one and the other it is as if the Ego had no Past and no Future, hence neither memory nor imagination. Only Self and Self-knowledge survive: *Atma-Buddhi.* Incarnation, or *conscious*

contact with Matter, makes of the Duad a Trinity for the "Cycle of Necessity" or Karma.

How long should the body be left absolutely undisturbed? As H. P. B. indicates, "twelve hours, *at least*." The reason is physiological as well as psychological, as may be seen by recalling that no certain method of determining actual death has yet been discovered. Men have recovered or have been revived, hours after all signs of life had disappeared. There are all too many cases of men who have been buried alive while in coma or trance. With no change in the bodily temperature or position for twelve hours, indices of decomposition become discernible.

Another recurrent question concerns the disposition of the body. From every point of view other than inherited or acquired sentiment, cremation is best because most sanitary for the living. No method of disposal can affect the Ego that has had time to cast off the psychic umbilical nexus with the body. But, from the "other side," again, there is an important consideration: The "elementals" of the four kingdoms which constitute the "body" as an entirety have their own Karma. Just as the Ego has to *ascend* through these four kingdoms after death before it reaches its own sphere, so also with the elementals—they have to separate and *descend,* each to its own plane. So far as relates to the joint "body," both Ego and elementals are powerless on their own account, but the natural transit of the one as of the other may be facilitated by the intelligence of the living. Remember that what we call "decomposition," as well as "metabolism," is a process of *combustion.* Cremation, therefore, is but hastening the process, as seen from this side. It has also an Occult value through "purification by fire."

Origen on Reincarnation

Is it not rational that souls should be introduced into bodies, in accordance with their merits and previous deeds, and that those who have used their bodies in doing the utmost possible good should have a right to bodies endowed with qualities superior to the bodies of others?

—*Contra Celsus.*

SCIENCE AND THE SECRET DOCTRINE

THE purview of science has been likened to a sphere of radiance of increasing diameter, slowly extending its illumination into the darkness of the unknown. The symbol is poetic enough, but contains implications which ought to give scientists cause for serious thought.

First of all, there are no signs that we are approaching the end of the "darkness of the unknown," and thus no promise in science of finality of knowledge in any direction. Frank consideration of this outlook might help to prevent the lesser lights—the exploiters and camp-followers of science—from heralding the dawn of a new day at each small glimmer. Second, as the radius of the sphere increases, the area of its surface, that is, the boundary between the known and the unknown, increases much more rapidly; to be exact, the area quadruples as the radius doubles. In other words, the emergence of unsolved problems increases in proportion to the square of the penetration into the mysteries of any given field. Third, the sphere is not a true one. In those areas of research which are unpolluted by emotional or sectarian predilections—which have outgrown, or were born free from, the emotional incubus of the early anti-clerical (thence anti-spiritual, pro-materialistic) bias generated in the early struggle of science for liberation—the surface of the sphere appears symmetrical, well-ordered, well coordinated. But in other regions its surface is subject to sinister bulges, irregularities, and indentations. In some cases the darkness begins at the very feet of the investigating scientist, merging with his own shadow and making him bewildered and bemused with problems which have no existence except in his own mind.

Curiously enough, at the present moment science knows a great deal more about the stars and nebulae in the immensities of space—the nearest of which is at the inconceivable distance of four light-years—than it does about the constitution of the globe ten miles beneath the crust. A review of the literature on this subject inclines one to think that, here, also, a great deal of the trouble is caused by inheritance—a lingering of obsolete tradition. The insensible influence of the nineteenth century cosmogenetic materialism which produced the Nebular Hypothesis now haunts the subconscious mind of the scientist in the ghostly form of a "molten earth" which at one time "slowly cooled and solidified." This latter theory is blood-brother to the defunct "solar combustion" idea, and nearly

as discredited in the minds of competent scientists. Neverthless, it is obvious that many of the present speculations regarding the inner constitution of the earth incorporate the "Skandhas" of this outmoded theory.

An excellent review of the present knowledge of the interior of the earth appeared in *Science,* Feb. 28, 1936. Written by Dr. J. B. Macelwane, professor of geophysics at St. Louis University, this article throws some light on the problem of earthquakes, but at the same time raises many new questions. He says:

> The most accessible part of our earth is its outer crust; yet this very outer crust bristles with unsolved problems. Geologists have been accustomed to speak of the zone of fracture near the surface of the earth and of the underlying zone of flow. Now it has been found that the depth of first yielding in most destructive earthquakes is not, as might be expected, near the top of the zone of fracture but is at or somewhat below its base. The *normal* depth of focus of earthquakes or depth of first significant radiation of earthquake waves seems to be between ten and fifteen kilometers. Does this first sudden failure take place by faulting properly so-called? Branca, Conrad, Krumbach and Oldham have suggested that thermodynamic causes may be at work even in ordinary earthquakes and that geologic faulting may not tell the whole story. . . . It seems clear, then, that the problem of earthquake causes is more of an open question than ever.

(The reader is requested to keep in mind "thermodynamic causes" in view of what comes later.)

The study of earthquake waves had disclosed the curious fact of the discontinuous nature of crustal stratification—the existence of layers or distinct "shells" of marked differences in character and thickness. These layers vary in number from four in Southern California, reaching down to 39 kilometers, to one of 16 kilometers in the central island of Japan. Dr. Macelwane remarks that as knowledge of these structures increases the picture is one of growing complexity amounting almost to confusion. Probably this picture will become much clearer when, on the basis of a much greater accumulation of data, competent hands undertake a correlation of the major stratifications with the great cycles of world geological history as set forth in Theosophy.

Everywhere under this crustal complex is a great "stone mantle" which appears to be uniform down to about 1,000 kilometers (over 600 miles). This major shell presents mysterious features. Though not discontinuous, the rapidity of transmission of earthquake waves

through it increases with depth, and the velocity of the waves varies horizontally, indicating, according to Dr. Macelwane, regional differences of structure extending below the zone of isostatic compensation: *i.e.*, below where the crust is supposed to be floating on viscous material of uniform composition. This shell is also of enormous rigidity under shocks. Still more puzzling is the origin of earthquakes within it down to a depth of 700 kilometers, involving the release of enormous stores of energy of some kind. How is this energy generated or stored?

> . . . Two possibilities suggest themselves: the energy might have been stored chemically or it might have been stored as potential energy of elastic strain. The term chemical energy would naturally be taken in a wide sense to include latent energy of various types such as that of solution, melting, vaporization and of some forms of crystallization. It is conceivable that there might be aggregates at these great depths existing under forms that are in stable equilibrium only under other conditions of pressure and temperature than those proper to that level. It would not be unreasonable to suppose that this instability could progress to such a degree of unbalance that when the change of state or other reaction required to restore equilibrium occurred, it would take place with explosive violence.

At this point we may interject a Theosophical summary of the possibilities:

> In regard to the great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reëmbodiment, or Reincarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with men. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice.
>
> Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large and small waves. And this effect is sometimes seen now in earthquake districts when similar electrical

causes are at work in a smaller measure. (*The Ocean of Theosophy,* 1893, p. 123.)

The changes discussed by Dr. Macelwane are alterations between fluidic and crystalline states.

Below the level where these alterations probably occur is a transition zone about 200 kilometers thick, in which earthquake wave velocities do not vary, and below that is the mysterious core, of which almost nothing can be said. It is regarded as metallic, to account for the enormous weight of the earth—much greater than if it were composed of the ordinarily known stones. The core transmits little if any earthquake wave motion, though Dr. Macelwane observes that "there seems to be evidence for the transmission of shear waves" through it. According to the available data, then, the core might be a liquid, or an incompressible solid; or if one chose to assume an enormous weight for the shell, the core might be—nothing!

The reader is invited to ponder over a passing remark in a Mahatma's letter concerning the sub-mineral kingdom, the kingdom below the crust of the earth, which, he says, "we could name but would be embarrassed to describe." Dr. Macelwane finds its description difficult for other reasons:

> . . . Not until a direct method of attack on the core problem is found can we begin to discuss with confidence the distribution of velocities within the core or the probable characteristics of the material composing it. . . . In fact, the conditions at the center of the core would seem to transcend all possibilities of direct experience. The temperature is completely unknown and the pressure is so enormous as to stagger the imagination. Unknown states of matter are not excluded.

Here is full vindication of H. P. Blavatsky's remark: " . . . it is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces.*" (*S. D.* I, 640.)

So much for negative truth. With the increasing popularity among the men of science of the view that "the universe begins to look more like a universe of thought than of matter," some of us may yet live to see a recognition of the positive aspect of the same truth:

> It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the

> two are once divorced, the whole Kosmos would fall back into chaos and non-being. . . . There is a purpose in every important act of nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined.

Theosophists who wish to refresh their memory as to the nature of the spiritual causation behind the veils of material cataclysm may discern the great significance resident in the allegory, "The Skin of the Earth," printed in *The Path,* (December, 1890), and reprinted in THEOSOPHY for December, 1913 (II, 68).

OCCULT PHYSICS

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called "brute" matter. Rotatory motion was generated in their views, by larger (read, more divine and pure) atoms forcing downwards other atoms; the lighter ones being thrust simultaneously upward. The esoteric meaning of this is the ever cyclic curve downward and upward of differentiated elements through intercyclic phases of existence, until each reaches again its starting point or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing "gods" or souls, in the shape of atoms, as the *cause* of all the *effects* produced on Earth by the *secretions* from the divine bodies. No ancient philosopher, not even the Jewish Kabalists, ever dissociated Spirit from matter or *vice versa.* Everything originated in the ONE, and, proceeding from the one, must finally return to the One. "Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called *Soul,* imprisoned in its robe of matter"; *Atoms* and *Souls* having been synonymous in the language of the Initiates. —H. P. BLAVATSKY.

YOUTH-COMPANIONS' FORUM

CHILDREN *are very critical and often openly say derogatory things about each other. What can be done to eradicate this tendency?*

During his early years almost every child adopts ideas of separateness and selfishness because of the example set by his elders, so that it becomes extremely difficult to eradicate from his mind the idea that "self"—the lower, personal, animal self—is the be-all and end-all of life.

In the home, especially when there is "company" present, children cannot help seeing and hearing their elders. The prevailing criticism, pretense, invidious comparison and self-assertion that usually pass for conversation inevitably have their effect on the impressionable mind of the child. Quick to copy and imitate adults, unkind words come glibly to his lips as he plays with friends.

The school is little better. A major objective of modern education is to train the younger generation to "survive" in the competitive struggle for existence. The main idea is to pass examinations, to be "first" in study or sport. This method of education has its justification in the so-called "scientific" teaching of "the struggle for existence" and the "survival of the fittest." But competition directly encourages ill-will and uncharitableness. The child who sees in his schoolmates possible rivals for the "honors" which he has been taught to covet must find it hard not to regard other children with jealousy and envy.

The Theosophist endeavors to meet these problems of human nature as they arise. He corrects the child directly where he finds opportunity, careful to do it with kindness and as much or little explanation as the time, place and conditions allow. But he knows that his real work is on the plane of causes, the basis for future action and results; that the present evils have developed from past causes and that his true concern is the planting of better seed. There can be no direct campaign against the faults of children, no sweeping reform. They must be dealt with by spreading the true teaching of what the child's nature is, what our responsible relation to that nature is, and how our inner attitude permeates and quickens either the good or the evil tendencies in the child.

Instead of separateness, selfishness and an ideal of personal achievement, Theosophy would teach the child to carry with fortitude the burden of life; to strengthen his self-control and to arouse

in him the love of neighbor and the feeling of mutual interdependence and brotherhood, thus forming his character for a life of practical service. The home is the logical place to begin this education. By encouraging action based on kindness, helpfulness, charity and respect for others, the wise parent can build into the character of the child the tendencies toward right action. Great things come from small beginnings, and great and noble men may be developed from children who are guided along the right lines in ordinary everyday life in the home. Teaching a child to take care of "little brother"; to perform the duties of which he is capable; to share his playthings and pleasures with his friends; to be considerate of the playmate who, though he limps, tries hard to play the game—only by such training and guidance can we hope to eliminate the critical and uncharitable tendencies of which the question speaks.

What happens to the real "you" when you tell a lie, and why does our conscience not always keep us from doing it?

(*a*) Truth is consubstantial with the Higher Self or the real "you" in each one. Falsehood, the opposite of truth, is contrary to the true nature and therefore produces evil and suffering. By telling lies we form habits that make stronger the barrier between the personality and the Higher Self. A lie is usually to "get out of" something, an attempt to avoid or postpone some result. It is evident that the one who tells a lie must be ignorant of the absolute law of justice which acts on all planes, making it impossible for us to avoid any of the results of our actions. It shows also that he believes that this outer, physical life is all that there is. The liar fails to recognize that on the plane of causes remains a record of the fleetest thought, and not even the weakest feeling can escape without having its outward effect in due time. So what does it matter if we seem to "get away with it" on the outer planes, when this only multiplies the karma awaiting us on the plane of causes?

Does telling a lie affect the real "you"? The real man is not reached by Karma. He is above being injured by our evil deeds, but there is something else to think about. The farmer, himself, is not injured by the grasshoppers which destroy his wheat field, but when the time for the next planting comes he has either poor seed or no seed at all, and must secure a supply from some other source. The personality may become so ruined by lies that it is useless to the Ego, which then leaves the body a soulless shell to incarnate in another one, building a new personality out of his supply of skandhas. In this case the lost personality becomes a power for evil, like a *kama rupa,* and at some future time, under Karma, the Ego will

meet it as bad skandhas or "bad luck" or a lot of difficulties to be overcome. Little lies are dangerous things, probably more dangerous because they seem harmless.

(*b*) Conscience is not like a dictator or a jailer who will order one not to tell a lie. Conscience is more like an impersonal judge who, before the act, considers with real knowledge the evidence which the mind presents. He sorts out and arranges the data brought into court for him to weigh and sets the good on one side and the wrong on the other. Conscience itself always is on the side of the better rather than the more pleasant, the dearer. But the personality, the lower mind, has the power to decide whether it will join the side of the better or follow the path of the desirable, the pleasurable. Most of us have decided for the pleasurable, and so the voice of conscience is known to us only by a feeling of remorse or regret after we have made a wrong decision.

The lower mind may forget the decisions of the judge, but conscience never forgets, never retracts or changes its decision, and until those decisions are followed by the personality, it can give no higher judgments. But when the lower takes a firm position and makes an effort to follow the decrees of conscience, then He comes to the aid of the lower and the man finds himself wanting better things, caring less and less for the dictates of the senses. The mind then shows an ever greater facility in presenting the evidence for right and wrong; eventually it will act like a flash of lightning on the side of right. Then there is no temptation to tell a lie, no longer any doubt or fear or question about what is right and what is wrong. The lower mind has become one with the higher mind. The man of weak decision becomes strong. The man of small understanding becomes a giant in intellect. Both become invincible.

(*c*) If the real "you" is meant in the sense of the One Life, it is not affected. If the real "you" is meant in the sense of the Ego, it is affected. If we act, we are bound to receive the reaction. We should remember that motive governs the moral quality of any act, and in telling any lie we begin what may become a habit. To continue telling lies will make conscience become inactive.

Plato defines the soul as the motion which is able to move itself. What does he mean?

There is much about Plato's "ideas" of "Soul" in *The Key to Theosophy*. We find on page 95 (orig. ed.) a quotation from Plutarch saying that "Plato and Pythagoras distribute the Soul into two parts, the rational (noëtic) and irrational (agnoia); that that

part of the soul of man which is rational is eternal . . . but that part of the soul divested of reason (agnoia) dies." It will be easy, says H. P. B., "to demonstrate that the ideas of both Pythagoras and Plato were identical with ours." (p. 74.)

Could not Plato, in writing of the soul as "a self-moving Unit" have meant just what Mr. Judge states on page 2 of *The Ocean of Theosophy*: " . . .down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole."

We (soul) as the real being are self-moving, in the sense that each has to do his own thinking, and each has to make his own path.

In Isis Unveiled (II, p. 587-8), it is said that the lower two divisions of triune nature constantly change, while spirit, the higher, does not. Then why ever speak of spiritual evolution?

(*a*) Theosophy teaches that Evolution is threefold—spiritual, intellectual and physical, but note well that in this statement the word "spiritual" is used, not "spirit." These words are not identical in meaning. The *al* ending in spiritual is a suffix meaning "of," or "pertaining to," or "having the character of." Something may be of or pertaining to spirit and yet not be spirit itself. Strictly speaking, Spirit does not and cannot evolve. In only one sense can it be said to evolve or unfold and that is in the sense of *having a vehicle prepared for its use, into which it may descend.* When the lower nature is refined and made porous, the spiritual nature shines through and becomes the guide and ruler. This process is described as spiritual evolution. The lower kingdoms making up our lower nature gradually become absorbed in spirit, or "spiritualized," and so it is said that *Buddhi-Manas,* or the Soul, grows by accretion. An illustration symbolic of this development may be seen in the relation of the point within the circle to the circumference—the latter may grow continuously, but the center remains unchanged.

To one who identifies himself with his lower instruments it may appear that the spirit evolves. An example of this kind of mistake occurs in everyday life when after a rain shower we say, "The sun is coming out," although the fact is that the clouds have moved away. *The sun always shines.* We make a similar although far more serious error with regard to the eternal, indestructible spirit within. Our true spiritual Sun "comes out" when we disperse the clouds of material thought and desire. When we subordinate the interests, aspirations and needs of the higher nature to the grosser interests, passions and demands of the flesh, our spiritual Sun may be said to set. But when we purify and unite our lower nature with

the divine higher nature, then the Sun within comes out in all its effulgent glory.

Thus the answer may be found in the passage in *Isis* following immediately upon that over which the question arose:

> Man is triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. *When the real man succeeds in merging himself with the latter, he becomes an immortal entity.*

(*b*) In *Isis Unveiled* Madame Blavatsky is using the triune classification, just as in the fifth chapter of the *Ocean* Mr. Judge quotes St. Paul's classification of body, soul, and spirit. In both cases Spirit would mean the One Life, or Atma, which is the cause and sustainer of change, but Itself changeless. There can be no "spiritual evolution" in this respect.

When, however, we come to the septenary classification of Man's nature, we learn that the real Man is a trinity of *Atma, Buddhi,* and *Manas*. Atma, representing the One Life, is eternal. Buddhi, Mr. Crosbie speaks of as acquired spiritual experience, while Manas is the active aspect of soul, because our learning is always based on what we already know.

So in the sense that our spiritual discernment or accumulated spiritual experience is increased as a result of our various incarnations, we can speak of spiritual evolution.

On the Study of Occultism

Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses loaded with ridicule and chaff against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God, the idea. —H. P. BLAVATSKY.

"ENDS AND MEANS"

> The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become master of the situation and of the future; *i.e.,* it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. . . .
>
> A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. . . . It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature,* who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.
>
> —H. P. BLAVATSKY.

IN an article entitled "Theosophical Don'ts," W. Q. Judge warned the theosophists of his day against saying "that science is all wrong and that men of science are materialists." To illustrate the error of such judgments he pointed to the service rendered the Movement by Thomas Huxley, one of the most eminent of nineteenth century scientists, who had then (in 1894) "but lately admitted consciousness to be a third factor in the universe, not a part of force and matter." Mr. Judge thereupon refers the reader to H. P. B.: "you can read her words that the truth is to be found in a union of science with occultism."

It is not surprising, therefore, that a descendant of the great Huxley should qualify in this generation as both "a teacher and benefactor of the masses," and an expositor of "truth." In his most recent book, *Ends and Means*,* Aldous Huxley, grandson of Thomas, fights bravely for human rights and for man's divine nature, and while the methods of his argument are thoroughly scientific, the thesis for which he contends is a profound spiritual truth. With the exception of the works of the Founders of the Movement,

*Harper & Brothers, New York, 1937.

it would be difficult to name a book of our times that deals so searchingly, so *practically,* with the problems of human life, individual and social, as *Ends and Means.* It should be read by all students of Theosophy, who, having done so, may recall the further words of H. P. B. in the article above quoted:

> If asked, what is it then that will help, we answer boldly: — Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant . . . one may do good . . . by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example.

Mr. Huxley's book is an excellent modulus for work of this kind. Uncompromising in its idealism, untainted by the psychism which corrupts most of the mystically inclined books dealing with modern problems, and extraordinarily penetrating in its analyses of the springs of human action, *Ends and Means* at once ranks its author among those who "have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled down masses." It may, in short, be regarded as a classical example of the application of Theosophic principles, wherever and however Mr. Huxley has learned them.

To attempt to offer the reader a synoptic view of the contents would be unjust as well as futile. The value of the work is not merely in some conclusions to be found at the end of a wearisome assemblage of data, as with a scientific report of a special investigation, but is packed in the terse observations and insights of each sentence and paragraph. This book merits study. It is practicable, however, to indicate briefly the development of the author's ideas, the origins of their inspiration and the objective held up as an ideal.

A child of his age, a few years ago Mr. Huxley took it for granted along with other intellectuals of the day that life is essentially meaningless—that is, he was a follower of the conventional materialism of "advanced thinkers." In his words, he "shared the common belief that the scientific picture of an abstraction from reality was a true picture of reality as a whole." But unlike most of his contemporaries, moved by a love of truth and an intense sympathy for the rest of mankind he was led to apply the commonsense axiom, "A tree is known by its fruits," to the modern scene; and, as he says, "It was the manifestly poisonous nature of the fruits that forced me to reconsider the philosophical tree on which they had grown." While individual human actions are inevitably

purposeful, they cannot be integrated with any universal scheme because scientific materialism says the latter does not exist. The result has been a chaos of selfish and conflicting cross-purposes among men and societies:

> The general acceptance of a doctrine that denies meaning and value to the world as a whole, while assigning them in a supreme degree to certain arbitrarily selected parts of the totality, can have only evil and disastrous results. "All that we are (and consequently all that we do) is the result of what we have thought." We have thought of ourselves as members of supremely meaningful and valuable communities—deified nations, divine classes and what not—existing within a meaningless universe. And because we have thought like this, rearmament is in full swing, economic nationalism becomes even more intense, the battle of rival propagandas grows ever fiercer, and general war becomes increasingly more probable.

Mr. Huxley endeavors to answer three questions: What are we? What do we want to become? and, How do we propose to pass from our present condition to the condition we desire to reach? These questions are dealt with over and over again, in a variety of connections running the gamut of human experience. Drawing on current and past history, on biography, and on commonly admitted facts of experience, the writer shows that the ultimately desirable state for human beings is that of the "non-attached" man—the ideal of all the sages and mystics:

> Non-attachment to self and to what are called "the things of this world" has always been associated in the teachings of the philosophers and founders of religions with attachment to an ultimate reality greater and more significant than the self. . . .
>
> Non-attachment is negative only in name. The practice of non-attachment entails the practice of all the virtues. It entails the practice of charity, for example; for there are no more fatal impediments than anger (even "righteous indignation") and cold-blooded malice to the identification of the self with the immanent and transcendent more-than-self. It entails the practice of courage . . . the cultivation of intelligence . . . the practice of generosity and disinterestedness. . . non-attachment imposes upon those who would practice it the adoption of an intensely positive attitude towards the world.

The practical demonstration of the value of non-attachment lies in the fact that wherever it has been adopted as a way of life, the result has been harmonious and constructive living, for individuals, for societies of individuals. Setting down the principle that progress in charity is the only true progress, he shows that the consequence

of the use of violence toward any end, however admirable, is and must be—more violence. Thus the means which men adopt to achieve an ideal society of liberty, peace, justice and brotherly love must themselves be partial phases of the ideal, applied toward its more complete realization. That the western world has neglected this principle forms Mr. Huxley's critical basis, stated in his first chapter:

> The end cannot justify the means, for the simple and obvious reason that the means employed determine the nature of the ends produced.

This is the law, the action of which "may be known by calculation from cause to effect," — a calculation possible "because the effect is wrapped up in and is not succedent to the cause."

Practical application of non-violence is the theme running through every one of Mr. Huxley's recommendations for social reform, and they are many. Adamant in this position, he is not confused by our euphemistic non-violent names given to forceful measures of reform. Military sanctions against war, for example, are recognized as essentially coercive—not contributing to "progress in charity," which is obviously a voluntary undertaking. In fact, the only "force" disclosed by *Ends and Means* is in the logic of its argument and in the convincing pertinency of the illustrations taken from history.

Chapters on government and war lay bare the vital errors in solutions such as Communism, Fascism, and the familiar "planned society," which are conceived in violation of the ideal of non-attachment and non-violence. A democracy, moreover, cannot long remain both militaristic and democratic: "No country can be really well prepared for modern war unless it is governed by a tyrant, at the head of a highly trained and perfectly obedient bureaucracy."

Of great interest to theosophists will be the chapter on "Individual Work for Reform," in which are outlined principles and activities identical with those of working students, and expressed in form remarkably like the Declaration of The United Lodge of Theosophists. It seems that Mr. Huxley himself places more confidence in the possibilities of what devoted individuals may achieve than in any other of his suggested remedies. He says:

> The function of the well-intentioned individual, acting in isolation, is to formulate or disseminate theoretical truths. The function of well-intentioned individuals in association is to live in accordance with those truths, . . .
>
> The first condition of success is that all the members of such associations should accept the same philosophy of life and should

> be whole-heartedly determined to take their full share in the work for whose accomplishment the association was founded. . . .
>
> The next essential is that such associations should be founded for the pursuit of noble ends and in the name of a high ideal. . . .
>
> We may risk a generalization and say that at any given moment of history, it is the function of devoted individuals to undertake tasks which clear-sighted people perceive to be necessary, but which nobody else is willing to perform. . . .
>
> The work of the solitary individual is mainly preliminary to the work of individuals in association. The solitary individual can undertake one or both of two important tasks: the task of intellectual clarification; the task of dissemination. He can be a theorist, a sifter of ideas, a builder of systems; or he can be a propagandist either of his own or others' ideas. To put it crudely, he can be either a writer or a public speaker. Both these tasks are useful and even indispensable, but both, I repeat, are preliminary to the greater and more difficult task which must be accomplished by individuals in association. Their task is to act upon the ideas of the solitary writer or speaker, to make practical application of what were merely theories, to construct here and now small working models of the better society imagined by the prophets; to educate themselves here and now into specimens of those ideal individuals described by the founders of religions. . . .

Other parts of the book deal with practical problems involved in teaching the world non-attachment and non-violence. The longest chapter is on Education, in which both the merely technical and the coldly intellectual forms of instruction are shown to be inadequate. A principle of ethical integration is needed: the intellectual must learn to regard human beings, not merely "scientifically," as "parts of the material universe," but as "potentially more than human": the technician should "understand the ways in which machinery affects, has affected and is likely to affect, the lives of men and women." But who is to undertake these reforms—"Who will educate the educators?"

> The answer, of course, is painfully simple: nobody but the educators themselves. Our human world is composed of an endless series of vicious circles, from which it is possible to escape only by an act, or rather a succession of acts, of intelligently directed will.

That Mr. Huxley is more than a social reformer, is a true philosopher as well, is revealed in his own estimate of the last three chapters, on "Religious Practices," "Beliefs," and "Ethics." "These," he says, "are the most significant and, even from the

purely practical point of view, the most important in the book." In them he establishes the metaphysical foundation for what has gone before.

If, as the author affirms, "our metaphysical beliefs are the finally determining factor in all our actions," they are obviously of supreme importance. He exposes the popular fallacy that modern scientific method finds metaphysics unnecessary:

> Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without a metaphysics. The choice that is given us is not between some kind of metaphysic and no metaphysic; it is always between a good metaphysic and a bad metaphysic, a metaphysic that corresponds reasonably closely with observed and inferred reality and one that doesn't.

In the West, metaphysics has for centuries been identified with the personified conceptions of Christian dogma and with the verbalism of scholastic philosophy. It was natural, therefore, for scientists to suppose that in eliminating the anthropomorphism of Christianity and the artificial categories of abstract speculation, they had done away with metaphysics itself. But as Mr. Huxley points out, metaphysics is nothing more than a "conception of the world," which no man can live without.

To whom, then, shall we look for a metaphysics that corresponds with reality? Mr. Huxley's choice is the mystics and founders of great religions. "Liberation from prevailing conventions of thought, feeling and behavior is accomplished most effectively by the practice of disinterested virtues and through direct insight into the real nature of ultimate reality." Practice of the virtues leads to non-attachment, without which impartiality is impossible.

> That is why so few even of the acutest philosophers have succeeded in liberating themselves completely from the narrow prison of their age and country. It is seldom indeed that they achieve as much freedom as the mystics and founders of religion. The most nearly free men have always been those who combined virtue with insight.

This passage should be compared with statements made in *The Secret Doctrine,* I, pages 326-7.

The first principle of the metaphysics suggested in *Ends and Means* is that there is "a spiritual reality underlying and uniting all apparently separate existents." This metaphysical principle is the ground for the ethical principle of non-violence. Its validity is demonstrated in several ways: historically, by the universal testimony of the mystics and religious teachers; psychologically, by the

"invincible tendency" of the human mind to reduce the diverse to the identical; and scientifically, by the picture of the universe "as composed of a diversity of patterns of a single substance." Its pragmatic justification is found in the harmonious lives of all those who have adopted this principle as the primary reality.

Throughout his book Mr. Huxley accepts unqualifiedly the philosophical and practical consequences of this principle. It forms the basis for his rejection of a personal god. It leads to his solution of the moral problem: "Good is that which makes for unity; Evil is that which makes for separateness." It necessitates the postulation of inner powers of perception in man, by means of which the individual may identify himself with the One. This, in turn, requires the self-disciplinary practices of the sage in order that knowledge may emerge from within:

> A man who has trained himself in goodness comes to have certain direct intuitions about character, about the relations between human beings, about his own position in the world—intuitions that are quite different from the intuitions of the average sensual man. Knowledge is always a function of being. What we perceive and understand depends upon what we are; and what we are depends partly on circumstances, partly, and more profoundly, on the nature of the efforts we have made to realize our ideal and the nature of the ideal we have tried to realize.

The author's discussion of "meditation" is gratifying. He warns against the serious consequences of misunderstood oriental psychology, pointing out that the methods of Hatha Yoga are frequently used only in order to obtain mental and physical powers. Similarly, in Islam and among Christians the contemplation of the ideal of a personal god has had ghastly results. (See *S. D.* I, xii.) The purest form of meditation involves neither Hatha Yoga nor a personal deity, but is a means to enlightenment and the development of the will.

The book ends with the statement that an attempt has been made to relate human problems to a theory of the ultimate nature of reality. If for no other reason, this recognition of the importance of first principles makes the work one of surpassing value. But because of the writer's intuitions concerning the One Unity, and the profound understanding with which he applies the metaphysical and ethical implications derived therefrom, *Ends and Means* may be regarded as a real contribution to the literature of the Theosophical Movement.

"OUT THERE"

THE principal character in a currently playing drama describes life as a lighted room, and pointing to the darkness outside, suggests that perhaps some time we will know what lies "out there."

We go "out there" every night of our lives, and at death we apparently leave the "lighted room" permanently. The possibility of knowing, *while conscious in a body,* what exists beyond the narrow horizon of waking existence, is pre-eminently a Theosophical conception. No one can endow us with this power; it comes by no favor from God or Gods, but like all of our knowledge, it is the result of observation and experience. The fact that we spend some of our time in another state than the familiar waking existence is undeniable. This leads to the question: Have we any recollection of the experience?

Some of our dreams are just that—a recollection of experiences beyond the world of sense perception. But what of those dreams believed to be merely the result of organic disorder, such as dreams of falling, which investigators assert are caused by difficulty in respiration or heart action? What of the nightmares produced by over-eating and similar physiological disturbances? The explanations offered by modern psychologists are (*a*) that they are simply reflex action produced in the matter of the brain by external stimuli, and (*b*) that where they have a significance, they are produced by temporary release of psychological inhibitions, allowing primary instincts and memory to have full sway. But if any circumstance in the experience we call dreaming cannot be accounted for under these hypotheses, some other explanation must be sought. We may consider, for example, the Theosophical proposition that there is in man a thinking entity independent of the body and brain.

The theory that dreams are entirely reflex action suffers from the fact that they frequently have definite meaning. Literature and history are full of instances of prophetic dreams. Again, many have dreamt solutions to problems beyond their ordinary mental capacities. Neither prevision nor the creative thought of the latter case would be possible if dreams were simply the product of the mechanical excitation of brain material. Both are a form of mental action transcending mere neural activity.

The second theory to account for dreams is that, inhibitions being removed, "sub-conscious" memory and instinct cast the images

which are seen. Certainly both instinct and memory have much to do with subjective experience, but can they explain prevision or creative imagination? What, according to psycho-analytical theory, departs in sleep, leaving the subject "uninhibited," susceptible to irrational or "forbidden" dream situations? This last question is extremely important; in fact it exposes the basic weakness in Freud's method or theory, causing the entire structure to fall to the ground.

There is something in the human being which strives to govern his instincts and his body. Theosophy says that "something" is the MAN. Its presence in the human-animal vehicle explains those mental and moral qualities which make the great gap between the highest animal and the lowest man. Its partial release from the animal vehicle each night causes the body to go to sleep; its final desertion of the body eventually brings physical death. That "something" is the Soul—"the Man that was, that is, and will be, for whom the hour shall never strike."

This teaching, ignorantly regarded by the materialist as a superstitious fancy, is nevertheless supported by all the facts which he so laboriously endeavors to fit into the conception that consciousness is the product of form.

Theosophy teaches that there is one Power common to all manifested beings—the Power to Perceive. Itself eternal, limitless, a perfect unity, this power is exhibited in terms of infinite diversity through individual forms which are themselves aggregations of other smaller living units or "beings." There must be, then, some primal aspect of this Power, as it exists in an unmodified state. This we may call *Consciousness,* as contrasted with particular modes of being conscious. Consciousness *is*, whether manifested or not—independent of all form. Man is not only a Conscious-Perceiver, but is aware that he is such. This makes him a Self-Conscious Individuality, the Trinity of Atma-Buddhi-Manas, which the Theosophist calls the Real Man. The vehicles which this Real Man uses are made up of congeries of Conscious-Perceivers—the "lives"—entities in which self-awareness is potential.

Man, therefore, as a spiritual being, does not depend upon vehicles for his real existence, but only utilizes them for perception on the various planes of being. But on any plane, he is obliged to use the vehicle peculiar to it for all perception there. This makes Man dependent upon his brain for the recollection, while awake in a body, of the experiences he has undergone on other planes of being.

It now becomes clear why our waking remembrance of what we call dreams usually presents to us a mixture of half recollected ex-

periences. Reflex mechanical action, excitation of latent memories and instincts in the brain of the physical man during the absence of the Ego, are *facts*; but such theories neglect altogether the Soul's life on its own plane—inner experiences which are partially impressed on the brain when the latter instrument is not of too coarse a fibre, not too overlaid with other impressions to record them.

Many people say they do not dream, yet everyone knows what is meant when the word "dream" is mentioned. "Dreaming," according to Theosophy, is for every human being the portal into that self-knowledge which gives certainty, in or out of a body, that we *are* self-conscious Perceivers. If one has not himself had the experience of a prophetic dream, or of an allegorical vision (which at a future period assumed a significance out of all proportion to the details in which it was remembered), he can at least satisfy himself that such dreams do occur by referring to the extensive literature of well-attested experiences of this kind.

Once we recognize that man is the inhabitant, not the product, of the body, the power of remembering more and more of our nightly experiences can be cultivated. As Job discovered, "In dreams and visions of the night is man instructed." According to H.P.B., "It is by cultivating the power of what is called 'dreaming' that clairvoyance is developed." This power is not produced by having others analyze our dreams, nor is it the result of any sort of "occult" practice, but is to be acquired by eliminating those habits of life and thought which "inhibit" the voice of the Soul and deafen the waking mind to its injunctions. Since the pictures presented by the senses and the animal instincts are most vivid when we are fully identified with the body during waking life, it is apparent that the more we become detached and are able to control them while awake, the less the purely reflex and instinctual imagery of the sense world will obtrude into the brain-mind of the sleeping body. The real man is then able to "bring through" his knowledge to this plane, and when "the old soul takes the road again" to waking life on earth, it does not suffer exile from his own land.

SUFI WISDOM

O brother, know for certain that this work has been before thee and me in bygone ages, and that each man has already reached a certain stage. No one has begun this work for the first time.

—SHARF-U'D-DIN-MANERI.

BUDDHA A VICARIOUS SAVIOR?

SAGES and Masters of Wisdom must look with profound pity on humanity's refusal to work for its own collective "salvation"—on the inert irresponsibility and worldly preoccupation of the great majority, encouraged and increased by the avarice of priests who pose as mediators between sinful, impotent man and the saving grace of "God." Even though from time to time a Great One may stir a few to individual effort, when the Teacher is no longer with them many even of these sink back into flatulent weakness. Then gradually deifying the Teacher, they come to lean on *Him* for their "saving," to "implore *Him* for grace and favor."

In this way have appeared the vicarious atonement dogmas in all religions. The Teacher's longing to redeem is altered to an excuse for man's failure to redeem himself; and not merely an excuse—such dogmas become the inescapable verdict expressed by priestcraft on behalf of Him who is now "Very God of Very God." Thus the Vicarious idea is enthroned by theological Authority.

But what is the real meaning of a Teacher's compassionate longing to serve and free? What did Buddha mean when he cried, "Let the sins of this dark age fall on me that the world may be saved"? Startlingly close, the phrasing of that cry, to the priest's doctrine! So close as possibly to mislead a sincere but unthinking seeker.

Buddha was "accepting Karma," true; but was this a mere inert willingness to bear suffering? Karma is action, and an acceptance of it must also be active—*an exchange of forces.* Originally, "to redeem" meant "to buy back"—again an exchange. This exchange, which takes place on the plane of reality, is no "commercial transaction," but a common osmosis of intelligence and discernment—of soul-wisdom. Buddha neither could nor would assume the guilt of the age in seeking to bear the burden of its sins. He desired to *understand*, to "identify himself" with suffering humanity and thus to "enter into full comprehension of the being thereof." (*Patanjali* I, 41.) He "attuned himself to Humanity's great pain," not by a literal suffering in his own lower nature, but by conceiving it in his heart—a "mental woe unspeakable." By thus entering into motives and results, by viewing the whole panorama of a human life, and of an age, a Buddha so enlarges his compassion that he knows how to "save," to redeem, to make a true exchange between his wisdom and the corresponding effort of self-improvement by suffering humanity.

The same ideal lies in the pledge-words of Kwan-Yin, "Never will I enter into final peace *alone*." There must be a companioning, a cooperative action. The Teacher gives, but so does the pupil—

he not merely receives but *practices*. We are told, "It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it." Where ought this promulgating begin but in themselves? So may the companions *"work out their own salvation."*

Compared with the inspiriting vitality in this meaning of redemption, how barren seem the dogmas teaching that the soul is a "thing," separate, somehow, and different from the man himself, yet capable of causing weal or woe according as it is "redeemed" or not. The man "gives" this "soul" to the Redeemer in gratitude for *"His grace"* in "saving" it! A curious barter, truly, for what possible value to the Redeemer can there be in the gift of a soul which lacks intelligence, responsibility, and will—powers and faculties which the man still retains as his own—as, indeed, his very self?

Neither Buddha nor Jesus ever entertained or taught such an absurd jumble of contradictions, yet large organizations in many countries are busy in glorifying these ideas, perpetuating the apathy and degradation of multitudes.

Buddha sought not to shoulder the world's responsibility, or that of any other individual man. He worked to penetrate the black cloud of ignorance of this dark age—to *see through* it—so that others might be stirred, by his teaching and example, into self-activity, the only power that is truly redemptive.

Most Perfect of Men

Every Orientalist or Pundit knows by heart the story of Gautama, the Buddha, the most perfect of mortal men that the world has ever seen. He reached Buddhaship—*i.e.*, complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvâna and gave up the Dharmakâya vesture to remain a "Buddha of compassion" within the reach of the miseries of this world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men. No thunder-and-lightning-vomiting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

—H. P. BLAVATSKY.

ON THE LOOKOUT

The Problem of Education

At a recent meeting of the American Council on Education, Floyd E. Brooker, discussing a report on the possible utility of the motion picture in American schools, observed that "just so long as teachers and school systems are unaware of the objectives for which they are teaching, just so long will it be extremely difficult to judge a film by its results and in terms of the objectives for which it is shown." (New York *Times,* May 7.)

This is the general conclusion reached long ago by Dr. Robert M. Hutchins, President of the University of Chicago. He would determine the objective of education before attempting to achieve it, and disapproves of the present emphasis on the means rather than the ends of education. Doctor Hutchins does not claim that education is a substitute for experience, but serves rather as a suitable preparation for it. In his view, a thorough study of the classics, which are "contemporary in every age," would furnish objectives and values. Doctor Hutchins suggested one reason for our neglect of values when he said three years ago:

> We probably know more about how to handle great masses of pupils than anybody in the world. Yet the sheep look up and are not fed. The quantitative problem has been too much for us. We have not had time to think about the quality of our students, our teachers, or our course of study. (*Education and the Social Order.*)

Poor Teachers

Innovations of educational technique have filtered yearly into the American schools. The public has been content with handsome school buildings, failing to see the decline in standards of scholarship and of teaching. The Carnegie Foundation for the Advancement of Teaching reports an appalling shortage of good instructors. (N. Y. *Times,* April 11.) Examination of 45,000 students in Pennsylvania reveals that prospective teachers there have a lower average than the students preparing for other vocations, and in some cases are graded lower than high school seniors four years below them. The report observes that "there is no good reason for believing that the conditions described are confined to Pennsylvania" and criticises the modern educational system for dividing the curriculum into segments and placing too great emphasis upon passing

marks. Students are temporarily "exposed" to instruction, and after they have secured passing grades they promptly leave their "education" behind them.

The subject-matter is also found seriously lacking in the qualities which stimulate individual thinking. Subjects have become categories of carefully predigested material which the student memorizes. Pupils somehow acquire the idea that any book written by a contemporary professor is infallible — as representing the vast "scientific" resources of the present day. Instructors from Oshkosh to Kalamazoo have obligingly "simplified" the study of such men as Plato and Aristotle. Students read a lot *about* Plato, but they rarely read Plato himself. Some educators are candidly in favor of a wholesale destruction of such misleading secondary sources. The theosophist would heartily agree, especially in doing away with those smug treatises which suggest that Plato "slipped badly" in offering the doctrine of reincarnation.

A Vicious Circle

Instructors, of course, have been trained in the same system. As Doctor Hutchins says:

> In the preparation of teachers we are thus involved in a vicious circle. The teachers are badly educated. They educate their students badly. Some of the badly educated students become badly educated teachers who educate their students badly. . . . It is a gross but effective exaggeration to say that we do not know how to teach the three R's or what to teach beyond them. Anybody who has read dissertations for the doctorate or suffered through the examinations of law students will agree with a sigh that we do not know how to teach reading and writing, and will be ready to assume that we have made a like failure of arithmetic. When we look at the results of our instruction in the fine arts, in the languages, in composition, in natural science, and in the social sciences and history we must admit that our people cannot write or speak their own language, to say nothing of any other; that they think of science as discoveries announced on the front page of the newspaper; and that they have little appreciation of the arts.

While most educators agree on the failure of education to prepare students for life in the modern world, they disagree as to whether preparation should be "practical," or theoretical. Doctor Hutchins contends that the "best practical education is the most theoretical one," while the "progressives" claim that "learning by doing" will best fit the young for contact with life.

Exaggeration of the "Practical"

Obviously, these two methods are complementary. Theoretical learning becomes knowledge only through practice, while an aimless "doing" without principles for guidance and interpretation cannot lead to intelligent growth. Doctor Hutchins points out, however, that a *correct* use of the classics cannot result in a mere play of intellectuality, but that from the vigorous discipline of classical studies students would emerge with the ability to understand their fellows and to live useful and happy lives. Dr. Joseph Jastrow of the New School of Social Research in a recent *Forum* article on "The Triviality of the Higher Learning" points to some of the near absurdities which result from *too* practical an education:

> . . . when subjects for . . . advanced degrees bear such titles as "Administration Problems of the High School Cafeteria," and "An Analysis of Janitor Service in Elementary Schools," the confusion of the trivial with the serious, of common sense with "analysis" and "research," makes a caricature of the educational process.
>
> All this wet-nursing of adult minds, all this recipe-making, and converting into "problems" of the thousand-and-one situations that anyone above the moronic grade learns along with coming in out of the rain . . . the "factory plan" and the "service station"—worthy in their proper places—are out of place in the university program.

Ranging with Doctor Hutchins to oppose such ridiculous extremes are the "essentialists," headed by Dr. William C. Bagley of Teachers College, Columbia. Observing that ours is the only nation "in which the expansion of universal school education has not been paralleled by a significant decrease of serious crime," he suggests that one cause lies in a "disparagement of system and sequence in learning." The essentialists believe with Woodrow Wilson that character is "a by-product of hard work, well done."

Inadequate Philosophy

That now, as ever, our difficulties arise from the inadequacy of philosophies and ideals, is the opinion of Frederick P. Keppel, president of the Carnegie Corporation of New York, a foundation for the endowment of educational institutions. In his annual report for 1937, he says:

> Whether we realize it or not, philosophy, perhaps to our undoing, is the disturbing element in the modern world. On street corners and in their homes men are talking an impossible lan-

guage, the language of dialectical materialism, and in a large part of Europe men are putting on colored shirts and making gestures in the interest of a philosophical concept, the totalitarian state. . . . What we . . . need to remember is that if men are not taught good philosophies they are pretty sure to turn to bad ones.

How can we meet this challenge? We can decline leadership and talk about something else. We can, if we wish, remove the intellectual content from . . . education. . . . We can conceive of education merely as a kind of social sharing of experience. We can talk about it as propaganda for a new social order. We can think of it as mere skill or techniques. Or we can realize that as educators we are custodians of humanity's cultural inheritance. We can strive to keep that inheritance alive, to understand it and interpret it. It is a sad fact that in a day when force and fraud seem to have such tremendous power in society, we . . . appear so confused that we fail to grasp the significance of the one thing to which we ourselves are committed . . . only a beginning has been made in the understanding of human beings in their relations with one another.

Hopeful Dissatisfaction

The failure of the American people to establish their own standards of philosophy has made them susceptible to "easy way" solutions of economic and political ills. "Only a beginning has been made in the understanding of human beings and their relations with one another," concludes Mr. Keppel. Thus the limitations of mere factual education are being recognized. Perhaps learned minds are at last becoming truly educated, for, according to Doctor Hutchins, "Education makes people think, and thinking may make them dissatisfied. Thoughtful dissatisfaction has produced most of the things which are indispensable to civilized life."

If such dissatisfaction should result in a struggle to understand the meaning of life, for a rational and all-inclusive philosophy, more could be done for true education in ten years than by all mechanical systems in a score of centuries.

Juvenile Delinquency

Noting the rapid rise of juvenile delinquency in the United States, Dr. Sara Geiger, psychiatrist of the Milwaukee County Medical Hygiene Clinic, recently told the American Psychiatric Association at its San Francisco convention that the schools are

failing to deal intelligently with children as individuals with widely differing capacities. Rigid curricula and unfit teachers, she concludes after long study of the problem, have made the school an "actual cause" of juvenile delinquency. She suggests that too many persons enter the teaching profession casually, without a genuine devotion to their calling. A *Times* editorial writer, commenting on Dr. Geiger's address, makes the pertinent observation that her criticism applies with equal force to the "calling" of parenthood.

The Diagnosis of Religion

Perhaps it is because the problem of delinquency is a fundamental one of ethics and everyday philosophy of life that we are hearing on every hand from religionists that the failure to believe in God is behind moral decay among the young. Dr. Roy G. Ross, executive secretary of the International Council of Religious Education, believes that the mounting wave of juvenile delinquency should be attributed to the "rampant paganism" of 20,000,000 youth of America (New York *Times,* Feb. 8):

> These millions who are growing up without the sphere of any religious influence, either Catholic, Protestant or Jewish, are the grave concern of both the church and the State. They are the breeding ground of crime and delinquency and they form by far the greatest challenge of the generation to the idealistic and ethical teachings of religion. Paganism raises its head among vast numbers of our people both young and old. And what do we find as to results? A growing apathy to the obligations of citizenship. . . .

Chinese Children "Different"

Dr. Ross is able to arrive at this conclusion only by ignoring important sociological facts. For example, recent figures compiled by an investigating committee of the Children's Court show that among the 3,000 "pagan" Chinese boys and girls of the New York metropolitan area there has been but one case of delinquency during the past eight years (New York *Times,* June 7). This is the lowest per cent of delinquency found in any racial group, — and far less than the rate among children of Catholic, Protestant and Jewish parentage. Spokesmen of western religions would do well to forsake babble about "paganism" and devote some time to a reverent study of Confucius, which might enable them to keep their own flocks in better control. Wilbur W. H. Pyn, Chinese

interpreter in the New York courts, quoted a Confucian maxim to illustrate the philosophy which is behind the exemplary conduct of Chinese children:

> "The misconduct of the child is the fault of the parent. Be old while you are young and stay young when you are old. It is the duty of the child to support the parents and grandparents and see that they neither want nor sorrow."

He then observed:

> The child is taught reverence for his parents. Whenever a Chinese boy or girl is guilty of misconduct in public it is a disgrace not only to himself or herself but to the family. And the Chinese family is pretty big. We are 450,000,000 brothers. Here, if some Chinese boy committed the most minute crime, the whole community would know it and he would be losing face.
>
> Among the young the most severe punishment is to "lose face." It is most serious in the mind of the children, because it is a sort of discrimination against him. Chinese children are not punished physically. . . .

Where Responsibility Must Begin

Mr. Pyn described a supposed case of delinquency wherein an oriental child snatched a woman's purse for some of his white friends, revealing, however, that the boy had been told he was playing a "game." Chinese philosophy teaches above all else a sense of responsibility, beginning in the home.

Whatever may be the defects of the Chinese people, it should be evident that they possess many virtues which western nations would do well to emulate. Petty minds who would retort to the proud record of Chinese children in New York, "Look at China today," should reflect that the efficient causes of her degradation have in most cases grown from the curse of European aggression and exploitation. Remember the Opium War! *Noblesse oblige* is a western maxim, and far too seldom applied in an international sense. The downfall of the great nations of the past in our own hemisphere has been shamefully ignominious. The Roman virtues did not survive barbarian invasion, nor Egyptian wisdom the conquests of its many enemies. Yet China—*ancient and honorable China*—struggles today for her liberty, although the death-throes of Karma are upon her as a nation. Confucius still is mentor to countless simple millions, who exhibit a devotion to the Teacher of their fathers which has no parallel in western lands.

Telepathy in Politics

As candidate for the post of State Commissioner of Charities and Corrections in Oklahoma, Mrs. Ruth M. Johnson, a former school teacher, plans to conduct her campaign solely by telepathy! (Los Angeles *Times,* June 25.) She explains:

> Definite thought waves of a constructive character will be sent to each of the 3521 voting precincts. These telepathic messages, which will be sent in a concentration period of only thirty minutes each day, will concern a program of rehabilitation.

Such are the immediate effects of the popularization of mental telepathy. One might wish for a continuance of the scientific scepticism which until quite recently preserved western peoples from the ignorant when not deliberately selfish application of occult tenets which have been distorted, almost beyond recognition, by false teachers. But inasmuch as the psychological powers suggested by this dispatch are realities, and as it appears inevitable that they will be exploited by the shrewd and crafty as well as by uninformed though well-meaning persons, theosophists had best be in a position to explain, clearly and succinctly, the nature of these powers and the responsibility involved in their use. The law governing thought transference is briefly stated in *The Ocean of Theosophy* by Mr. Judge:

> Mind-reading and the influencing of the mind of the hypnotized subject at a distance prove the existence of a mind which is not wholly dependent upon a brain, and that a medium exists through which the influencing thought may be sent . . . if the two minds vibrate or change into the same state they will think alike; or, in other words, the one who is to hear at a distance receives the impression sent by the other.

Rapport Necessary

In the case of an Adept, this rapport is attained by an act of the will:

> To communicate with another mind at any distance the Adept attunes all the molecules of the brain and all the thoughts of the mind so as to vibrate in unison with the mind to be affected, and that other mind and brain have also to be either voluntarily thrown into the same unison or fall into it voluntarily.

Fortunately for the modern practitioner of telepathy, unless a hypnotist and well on the road to Black Magic, he is ignorant of the method of throwing other minds in rapport with his own, and is thereby prevented from extending his influence to others except

in cases where a unison may exist more or less fortuitously. Students should read in this connection the article, "Conversations on Occultism," published by Mr. Judge in *The Path* and reprinted in THEOSOPHY, VI, p. 487. Here the whole question of the mutual influence of thought, deliberate and otherwise, is discussed at length.

HYPNOTIC ACTION AT A DISTANCE

Lookout for October, 1937, reported the theory of Dr. James L. McCartney that sensitive persons may be susceptible to suggestions via the radio, picking up directly from the ether ideas of doing this or that, which later develop into compulsion neuroses, affecting the subjects in much the same way as post-hypnotic directions. More recently Doctor McCartney has reported that once a patient has been hypnotized, control may be resumed by the operator even when the two are separated by thousands of miles. All that is required is a pre-arranged signal, communicated by letter, telephone, telegraph or radio. (Los Angeles *Daily News,* April 9.) The experiment on which this theory is based was of the nature of a treatment given to a patient by a physician-hypnotist. According to the press account of Doctor McCartney's ideas:

> The physician must give the patient instruction before, during or after hypnosis, if he wishes to insure control at a distance by letter or telegraph. The hypnosis at a distance works rapidly "without any coincident eye change or alteration of the features so that it may be impossible for an observer, even with the closest scrutiny, to identify the patient's condition," he said.
>
> Curing functional systems like certain types of paralysis, amnesia, insomnia and even pain is possible by hypnosis, Dr. McCartney asserted.
>
> "If the patient is a receptive individual and the physician has been careful to properly apply the technic, there is no telling what symptoms can be removed by hypnotic suggestion," he said.
>
> "Care, of course, should be taken not to suggest a movement of an arm or leg that is organically paralyzed, or to try to bring back the memory of an amnesia victim in whom there is extensive brain destruction."

"NO TELLING"

"There is no telling," exults Doctor McCartney, "what symptoms can be removed by hypnotic suggestion." *Nor is there any telling what symptoms may be produced by the same process!* warns Theosophy. The danger, in the words of H. P. B., is this:

The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; . . . entirely ignorant of the fundamental laws of animal magnetism—[they] experiment at haphazard, almost blindly. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. . . .

Instead of healing diseases—the only use to which animal magnetism under its new name can be legitimately applied—they often inoculate the subjects with their own physical as well as mental ills and vices. This is as bad on the moral plane as the artificial introduction of animal matter into the human blood is on the physical. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of the psychic will. . . .

. . . whenever the healer interferes, consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time "healer" may be insensibly led on to use his power (over his patients) to acquire wealth or some other object of his desire.

The Eternal Return

Andre Maurois writes of the "Tragic Decline of the Humane Ideal" in the New York *Times,* June 19. He surveys past civilizations to show that "our modern world has embarked on the path to its own destruction," suggesting that this destruction may be a modern version of the fall of the Roman Empire in the fifth century, though on a more terrifying scale. Generalizing, he says that "the history of mankind can be considered . . . as an eternal reenactment of the same phases." Cycles of violence alternate with those of quiescence, and both have their roots in the philosophies of men. This he illustrates by showing the consequences flowing from the works of such men as Georges Sorel and Nietzsche—the former with his philosophy of syndicalist violence, the latter teaching a morality of ruthless might. Having established that ideas, as Plato said, do "rule the world," he then concludes that false ideas are the fundamental obstacles to world progress, rendering futile such efforts toward international harmony as the League of Nations. He offers more than just another diagnosis. The solution, he shows,

rests in the hands of individuals who are all too often led into a repetition of past mistakes, just as are nations, but who nevertheless are beings of will and choice, capable of starting a different line of causation. In this connection Mr. Maurois comments on Priestly's play, "I Have Been Here Before":

> The subject of this play was the Eternal Return, the idea that the same events occur over and over again, that men find themselves, after millions of years, in situations which they have previously encountered, and that, each time, they make the same mistakes which cause the same tragedies. But the author of the play, J. B. Priestly, admits that certain men, at the moment when they find themselves on the threshold of their drama, remember confusedly their previous misfortunes and find in this memory the strength to thwart destiny by a free action which breaks the fatal chain.

Does this indicate the writer's own belief in reincarnation? — and in Karma? It is difficult for the theosophist to find any other meaning in this passage, although nowhere in the article are these terms used.

A False Ideal

Mr. Maurois graphically describes the present state of mind in more than one European country, pointing out in the prevailing philosophy certain erroneous ideas and their consequences:

> . . . the one which engenders the major part of our present misfortunes . . . the belief that after a period of violence, be it revolution or war, a new golden age will dawn for mankind because a particular class or race has triumphed. In the name of this false ideal men cut one another's throats, axphyxiate one another, willingly undergo the most horrible torments, hate one another until, exhausted at last, they realize the vanity of their struggles and even of their triumphs. . . . Then, having cleared away the ruins of old systems, they will painfully set about reconstructing the institutions which they have just been destroying. Such is the cycle which humanity has already traversed a great many times. May we hope that it will at last say to itself, "I have been before," and that it will eventually find the wisdom to renounce self-destruction? In that case, but only in that case, will it again be able to conceive and hold an ideal.

Mr. Maurois has made his incisive diagnosis penetrate the shell of external events, laid bare the core of western disaster. But more is needed than cogent analysis. The world needs a prescription —an *affirmative* course charted—and that not in the abstract terms of metaphysics, although metaphysics enters in; nor in the unsup-

ported ethics of the great world religions, although ethics must be the prime ingredient. The world needs Theosophy and its ideal of human progression and perfection. All else are but stop-gaps, temporary panaceas which frequently becloud the real problems and thus make more remote the real solution. It is easy to do what Mr. Maurois has done—to point out false ideals. The virtue of his article lies in the clarity and force with which his criticisms are expressed. In order to achieve peace and harmony, human society must know what these things are *in terms of states of consciousness.* Now they are thought of as political forms. But to understand the various states through which the ego passes, the doctrines of Theosophy must be studied and realized—if not by all, at least by the leaders and "best of men." Then their knowledge will find unconscious reflections in the masses, guide the nations to the glory that is *possible* for humanity in the twenty-first century.

Why Death?

The death at the age of ninety-seven of Dr. Joseph P. Widney, a founder and the second president of the University of Southern California, has brought to light the final meditations of a thoughtful and penetrating mind. A few days before his passing Dr. Widney composed two essays, "Why is Death?" and "Heaven," both of which show an infiltration of Theosophic ideas similar in character to the expressions of Mr. Maurois. Several statements abstracted from these essays reveal the intuitive perceptions which came to this near-centenarian during his last hours:

> We deem that this life is not all, but is only one stage in the evolution of man upon earth. . . . Death is simply release that men may go on. . . . Is this death to be all or does Eternity hold other deaths yet to come? . . . Through all the years of his life man has been growing. It is the law of evolution, that is of growth. . . . Everywhere in this universe we find the law of eternal growth and eternal deterioration. It seems to be the same in every department of the universe—material, intellectual, and spiritual. . . . Life as we know it upon this plane is to be lived by successive births and consequent deaths; the soul progressing and developing in accordance with the fixed and unchanging law spoken in the beginning. . . .

A Spartan Soul

The essays appeared in the daily press and were also reproduced in *The Bulletin* of the Los Angeles County Medical Association for July 21. An account of Dr. Widney's life in this publication describes

along career of service which began in a medical corps in the Civil War. His books indicate a deep appreciation of mystical Christianity. A final direction was:

> "When I come to die, if my heart falters use no stimulation; and if I have pain use no sedation. Long ago I asked the Lord ["Law"?] to pour it on, when I came to die, and I will not complain, I want you to see how an old man dies!"

From a full life Dr. Widney had learned that Death, too, is a fulfillment, just, eloquent, and mighty, — "simply *release* that men may go on."

Island Simplicity Invaded by Civilization

Pitcairn Island, historic refuge of mutineers of the "Bounty," is now blessed with a radio station, according to the New York *Times* (May 24). While the peaceful descendants of Fletcher Christian and his fellows seem to enjoy this noble gift of civilization, its detrimental effects were noticed by radio engineers in only a few weeks. The *Times* report relates that the young folk of the island have become exceedingly restless because of this link with the febrile currents of civilization and now long to leave the lonely island which was the haven of their ancestors.

Many will recall the circumstances which caused the settlement of Pitcairn. The H. M. S. "Bounty" was dispatched by the British Government in 1787 to gather breadfruit from Tahiti for transplanting purposes. On the homeward voyage her crew of picked men, of whom Fletcher Christian, master's mate, was the leader, revolted against the harsh discipline of Captain Bligh and returned to Tahiti after casting Bligh and a few others adrift in an open boat. Christian decided to proceed with nine of his men and their native wives and servants to a location beyond the reach of the British Navy.

Strange History

For their refuge the mutineers chose solitary Pitcairn, a mountainous island about two miles square which rises to more than 1,000 feet over the Pacific Ocean, between Australia and South America. The story goes that four years later, in 1794, all the Englishmen but one were murdered by the Tahitian men. Thereupon the women, in revenge, murdered all the Tahitian men. Although there is another version of this bloody event, it is known that ten years after the island had been settled there remained alive only one Englishman, eight or nine women and a number of chil-

dren, from whom all the present 200 inhabitants of the island are descended. The surviving Englishman, who had taken the name of John Adams, resolved that the future of the islanders should be free from such tragedy and set about the religious education of his companions and the children. By 1831 the inhabitants of Pitcairn had increased to eighty-seven. In that year the entire colony, at the suggestion of the British government, migrated to Tahiti, where they mingled with whites as well as corrupted natives. Nine months later they returned in disgust to their lonely rock in a vessel chartered by themselves, leaving behind a total of seventeen dead from accident and unknown diseases. Visitors to Pitcairn in 1833 found the islanders not yet recovered from this contact, which had brought on a distinct moral decline. Subsequent voyagers to the island observed that only gradually did the colony as a whole return to its former high regard for chastity and distaste for drunkness. It was also observed that the people of Pitcairn are particularly susceptible to the occasionally degrading influences of some of the white visitors.

Karmic Puzzle

Pitcairn offers an unusual study in Karma for the theosophist, besides providing scientists with a unique problem in genetics and a subject for romantic conjecture for the general public. What mysterious strands of family, national and race Karma brought together this handful of Englishmen and Tahitian natives, the former being representatives of the dominant Fifth Race, the latter fading remnants of the Third? Was the slaughter of all the men but one perhaps an expiation of the violence of Fletcher Christian in his revenge on Bligh—of sailor brutality and British imperialism? Perhaps this is too mechanical a view, yet the fact remains that the islanders—except for a brief interlude on Tahiti—have since pursued peaceful lives sanctified by the simple *Bhakti* of a primitive form of Christianity. As so often in the case of isolated groups in whom the quality of *Sattva* prevails—Sattva unguided by Manasic fire—this tiny race of Anglo-Tahitians exhibits the traits of a pure form of psychism. Separated by their destiny from the general stream of European intellectual development, it is but natural that among the inhabitants of Pitcairn egos with *Aranyaka* or recluse-like tendencies should find the physical and psychical environment appropriate to their karmic requirements. Perhaps, again, the march of western technology which has at last connected the island with the vast web of radio communication—at once a symbol and

expression of the psychic life of the modern world—but indicates a somewhat physical phase of the universal rise of psychism predicted for the twentieth century by H. P. B. The way in which the forces of modern civilization affect these simple people might be taken as an indication of the real value of what we are pleased to call our "high western culture."

PREVIEW IN THE ASTRAL LIGHT

A recent press dispatch from Quebec, Canada, describes a vivid prophetic dream of death. Peter Reid, Montreal business executive, saw during sleep a vision of his four-year-old son's death under the wheels of a speeding automobile. The following day Mr. Reid ordered his son to remain at home, but young David disobeyed and his father's prophecy came true—to the smallest detail. The same automobile which appeared in his dream caused the fatal accident.

Seemingly miraculous, the prophetic dream is recognized as a completely rational event in the light of a statement by Mr. Judge (*Ocean,* p. 142):

> In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes of which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present.

An interesting factor in this equation of karmic destiny is that the Ego was not yet in full control of the child body, freeing it of *present* moral responsibility for the disobedience and its tragic consequence. Yet the Ego must in former lives have established a line of causation leading in that direction. All the tendencies of the past, for good or evil, return to the soul as Skandhas, which from the moment of birth begin to manifest on their various planes as the nature of the child slowly matures. Faults which the Ego has neglected to correct in previous lives must inevitably come to the surface. In the case of the child, David Reid, had the Ego formed habits of respect for the greater knowledge of his elders and learned to obey those responsible for his welfare, he perhaps would not have had to suffer the karmic penalty of sudden death. Now a new body must be acquired and trained because of past lessons unlearned.